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A ✓
S E R M O N

Occasion'd by the
Much-Lamented D E A T H

Of our late G R A C I O U S

Queen C A R O L I N E,

Of ever-BLESSED MEMORY,

Who departed this Life Nov. 20. 1737.

Preach'd on the *Sunday* following.

By WILLIAM C R Ō W E, D. D.

Chaplain in ordinary to his Majesty, and Rector
of *St. Botolph's Bishopsgate, London,*

L O N D O N: *Q*

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A

S E R M O N

Occasion'd by the

Much-lamented D E A T H

Of our late Gracious

Queen C A R O L I N E

Of Great-Britain & Minnow

Who departed this World the 29th of May 1737

Preach'd on the following



By W I L L I A M G R O W E, D. D.

Chaplain in ordinary to his Majesty, and Rector
of St. Botolph's Church, London

L O N D O N

Printed for J. C. and sold by T. B. and T. C. in the Strand
1737

P R E F A C E.

I Need not tell my Reader, that this very plain discourse was put together in great haste, since that will appear but too evident in the composition. But it may be proper to acquaint him, that tho' it was preached the first Sunday after the QUEEN's decease, yet the publication of it was deferred, in expectation of seeing some tribute of this kind paid to her memory, by some one much better qualified to do justice to the subject than I can pretend to be, and whose example it might become me to follow, rather than to be the foremost in this service.

But having waited some time, when I reflected that I had now for many years

P R E F A C E.

Had the honour of attending upon his Majesty in the capacity of a Chaplain, I was induced to think, that I might, without any indecency or imputation of forwardness, adventure to make this small testimony of my duty public.

GOD grant we may seriously lay to heart the greatness of our loss, and make it an occasion of quickening our zeal for the support of the KING, and his GOVERNMENT, as it is happily settled among us.

PSALM

PSALM c. lvi. 3, 4, 5.

O put not your trust in Princes, nor in the son of
man, in whom there is no help.
His breath goeth forth, he returneth to his earth :
in that very day his thoughts perish.
Happy is he that hath the God of Jacob for his
help, whose hope is in the Lord his God.

THESE words may seem, at first hearing, to
carry some reflection upon the justice and ho-
nour of Princes, as if they were less faithful,
or less to be trusted, and depended upon, than other
men. But this, however it may be the sound, is by no
means the sense of the words; nor does the Psalmist
here, or any where (that I know of) suggest any thing
to the disadvantage or disparagement of the royal cha-
racter. Nay, his words expressly include all men what-
ever, and that equally: O trust not in Princes, nor
in ANY child of man! and the reason he gives for this
is such, as hath nothing in it peculiar to Princes, but
extends to all alike: it is, because all men, and con-
sequently Princes too, are mortal; for, the breath of
man goeth forth, and he returneth to his earth, and then
all his thoughts perish. The splendid circumstances,
wherewith Princes are encompassed, give them no se-
curity from the grave, no exemption from the com-
mon lot of mankind; but, as the Psalmist speaks in
another place, tho' I have said, ye are Gods, and all

of you children of the most high; yet ye shall die like MEN, and fall like one of the Princes. Psal. lxxiii. 6, 7. Princes, you see, tho' the greatest and highest amongst the sons of men, yet must fall, as well as others. And the text is exactly parallel to what we meet with in Psal. cxviii. 8, 9. *It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord, than to put confidence in Princes.*

And thus much might, I suppose, suffice for vindication of the text. — However, we may carry it a step farther, and observe that these words are so far from being derogatory to the honour of Princes, that they rather infer the contrary, they rather imply something to the exaltation of the regal dignity: for they suppose that *Princes* are naturally, and in the view of reason, the *fittest* objects of trust and confidence, such as we might most rationally promise our selves assistance from, and best rely upon for protection and security. For the Psalmist's exhortation is to this effect: "O trust not in *any* son of man, not even in *Princes* themselves, tho' they, being invested with sovereignty, have certainly many and great advantages above their fellow-creatures; they have the largest share of power and authority, of wealth and opulence, of esteem and respect; and so are best qualified to afford help to all that stand in need of it. And these are certainly considerations, that might (if any could) justify the great trust and confidence we commonly repose in Princes." And yet even *these* the Psalmist deems insufficient: he tells us there is *no* trusting in *Princes* nor in *any* child of man, because, when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish. Blessed, or happy, is he, who hath the God of Jacob for his help, and whose hope is in the Lord his God.

Which

of Queen CAROLINE

Which words of the Psalmist plainly suggest to us these three considerations:

First, A caution against trusting too much in any human security; O trust not in princes, nor in any child of man!

Secondly, The reason wherewith this caution is enforced, that is taken from the frailty and impotence of human nature; 'tis, because all men are mortal, and consequently unable to help: there is no help in them, for when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

Thirdly, The Psalmist points out to us the true and proper object of our trust and confidence, where it may be justly placed, and will be effectually answered: this is God. Happy is he that hath the God of Jacob for his help, and whose hope is in the Lord his God!

These considerations are evidently contained in the text; and I have chosen them for the subject of my present discourse, because they seem the best suited to the present state and temper of your minds, which are, I doubt not, beforehand with me in applying them to the sad occasion, which Providence hath so lately afforded us for reflections of this sort. For since the time of our last assembling in this place, it hath pleased God to deprive us of our excellent QUEEN; he hath taken away one of his anointed with a stroke; the desire of our eyes, the breath of our nostrils is taken away, under whose shadow we said we should be safe, and had indeed all the reason in the world to promise our selves lasting peace and prosperity. But the Almighty hath in his all-wise counsils ordered it otherwise; he

hath withdrawn from us an *excellent and gracious Princess*, and so convinced us by a most eminent example, that there is no confidence to be placed in any thing human, not even in *Princes* themselves.

You will forgive me, if I so far indulge the general lamentation, as to enlarge a little upon these words of the Psalmist, so apposite to our present case: *O trust not in Princes, nor in any child of man, for there is no help in them; for, when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish. Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God!* Where the

I. *First* thing that offers it self to our thoughts, is, the caution given us against *trusting in Princes, or any child of man*; that is, against trusting in *the arm of flesh*, (as the scripture elsewhere terms it) against trusting in any thing of *this world*, tho' ever so great and promising.

The truth is, there is nothing in this world, that can really justify the trust we are too apt to repose in it; nothing, whereon we can safely build our confidence, or that can afford us any stable help and security. All the *good things* of life, as they are called, the *riches*, the *honours*, and the *pleasures* of it, are in a state of perpetual ebbs and flows, they fluctuate with a continual tide of uncertainty, they flee as a shadow, and never continue in one stay. *Favour* (says Solomon) *is deceitful, and beauty is vain*, Prov. xxxi. 30. Even the things that seem most justly valuable, the endowments and accomplishments both of mind and body, are all of them sadly imperfect and defective. The most extensive *knowledge* is but narrow and scanty, the most consummate *wisdom* blind and short-sighted, and the greatest *power* weak and precarious. Whence God, by
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the prophet *Jeremiab*, forbids us to boast or pride our selves in any of these; *Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, and let not the rich man glory in his riches.* Jer. ix. 23. They are all feeble and unstable things, and will sadly fail the confidence we put in them: they not only deceive our hopes and frustrate our expectations, as to the good we propose from them, but moreover often turn to our hurt, as well as disappointment. Thus there is always gross folly in such a procedure.

But, besides the folly of it, it is in some cases attended with a degree of impiety towards God, viz. when we set up our idols in our heart, as the prophet *Ezekiel* expresseth it, ch. xiv. 3. when we suffer our regard for any earthly good to rival our regard for our Maker: when, in the language of *Job*, we say to the gold, *thou art my hope!* and to the fine gold, *thou art my confidence!* when we rob God of his right, and transfer that incense to the God of this world, which is due only to the Majesty of Heaven. Such a trust as this, I say, amounts to impiety, and therefore the scripture pronounces it accursed; *Cursed is he that putteth his trust in man, and maketh flesh his arm, and whose heart departeth from the Lord!* Jer. xvii. 5.

However, this doctrine should, I conceive, be tempered and qualified a little. For I do not apprehend that the scriptures condemn all human trust and confidence, as sinful and unjustifiable; but such only, as is inconsistent with our trusting in God, such as springs from motives, or proceeds from principles, contrary to the regard we owe him. To fold our arms, and sit with a supine indolence, hoping that God will command the ravens to feed us, as he did *Elisha*, i. e. to expect miracles to be wrought in our behalf; this is as much

much a *tempting* God's providence, as the other is a *distrusting* it; and should this spirit once be indulged, it would soon extinguish all labour and industry. But God seems to have intended the several workings of nature as helps and incitements to our industry, and the means whereby he ordinarily procures us whatever we enjoy in this life; and therefore he allows us to form our hopes and expectations accordingly, and requires of us to exert our endeavours agreeably to these, provided always that this be done in *subordination* to his will, and with an entire dependence upon him for success. For tho' Paul may plant, and Apollos may water, as no doubt it is their duty to do; yet still it is God alone who gives the increase, and therefore from him alone we are to expect it, and to return it back to him in suitable thanks and acknowledgments of his goodness. And when we thus trust in Princes, or in any other earthly means, viz. as helps subordinate to God, we do at the same time truly and properly trust in God himself, forasmuch as he hath appointed these means as the ordinary occasions of good to us. The fault is in *them* only, who so look to *second* causes, as to overlook the *first*; who exclude a *Providence*, and leave God out of their several schemes and devices, who, with the *proud ungodly man*, mentioned by the Psalmist, care not for God, neither have God in all their thoughts; but, as the Prophet words it, *sacrifice to their net, and burn incense to their drag*. And this may suffice concerning the first thing expressed in the text, the caution which the Psalmist hath given us against trusting in Princes, or in any child of man.

II. We are to consider next, the *reason* enforcing it; this is taken from the short-livedness and instability of man's state in this world: — There is no help in them, because, when the breath of man goeth forth,
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he returneth to his earth, and then all his thoughts perish.
 There is no room for reasoning upon this head; but
 we have only to consider a matter of undoubted expe-
 rience: and this experience I cannot better represent
 to you, than in the affecting language of Scripture,
 which gives us many beautiful descriptions of the short-
 ness and uncertainty of human life, and where we find
 it compared to things of the frailest, most contin-
 gent nature, and of the shortest duration. There we
 are told, that "Man which is born of a woman, is of
 "few days, and moreover full of trouble; that he
 "cometh forth as a *flower*; (sweet and flourishing;) but
 "is soon cut down (drops into dust and rottenness) that
 "he fleeth as a *shadow*, and abideth not. That all
 "flesh is as *grass*, and the goodliness thereof, as the
 "*flower* of the field, (the most fading and short-lived
 "part of it) in the morning it is green, and flourish-
 "eth, but in the even it is dried up and withered: the
 "wind passeth over it, and it is gone, and the place
 "thereof shall know it no more: that we all fade as the
 "leaf, and drop as the *falling fig* from the fig-tree;—
 "that our days are swifter than a *post*, swifter than a *wea-*
 "ver's *shuttle*, and pass away as the swift ships; they
 "are consumed like *smoke*: for our life is a *wind*, even
 "a wind that passeth away, and returneth not again;
 "a mere *vapour*, which appeareth for a little while,
 "and then vanisheth for ever.— That we have here no
 "continuing city, but are strangers and sojourners upon
 "earth.— That we dwell in *houses of clay*, whose foun-
 "dation is in the dust, which are crushed before the
 "*moth*. God hath made our days as *an hand-breadth*,
 "a span; our age is even as nothing in his sight; and we
 "bring our years to an end, as it were a *tale* that is told."
 And as the period of our lives is thus short and mo-
 mentary, so is it *uncertain* likewise. For, "Man

“knoweth not his time : as the fishes that are taken in
 “an evil net, and as the birds that are caught in the
 “snare ; so are the sons of men snared in an evil time,
 “when it falleth suddenly upon them.” Our stay in
 this world cannot be long, even at the farthest ; but
 how long, is known only to the sovereign disposer of
 all things, in whose hand are the issues of life and
 death. The rich man in the gospel had (as he thought)
laid up much goods for many years, and flattered himself
 with a long and delightful enjoyment of them ; inso-
 much, that he could not forbear thus to felicitate his
 soul upon it : “Soul, thou hast much goods, take
 “thine ease, eat, drink, and be merry !” But what a
 terrible rebuke does his presumption meet with in the
 very next words ! “Thou fool ! *this night shall thy*
 “soul be required of thee ! And then whose shall these
 “things be, which thou hast provided ? *Luke xii. 20.*”
 And this minds me to observe farther, that death is
no respecter of persons, but sweeps away *all* indiscrimi-
 nately, *the rich and poor, the high and low, one with an-*
other. For, “what man is he that liveth, and shall
 “not see death ? and who shall deliver his soul from
 “the hand of the grave ? No one can give a ransom to
 “God for his soul, that he should still live, and not
 “see corruption. For the wise men also die, as well as
 “the foolish and brutish person.” Neither does the
 difference of state and condition make any distinction
 in the grave : Whence *Job*, describing the state of
 the dead, to which the bitterness of his sufferings made
 him earnestly desire to be reduced, hath these remark-
 able words : “Now should I have lien still, and been
 “at rest, with *kings and counsellors* of the earth, which
 “built desolate places for themselves ; or *princes* that
 “had gold, and filled their houses with silver,” *Job iii.*
 13. There is no man, however rich or great, that
 hath

"hath power over the spirit, so retain the spirit; neither hath he power in the day of death: but they that are exalted for a little while, are taken out of the way, as all other, and cut off, as the tops of the ears of corn," *Job xxiv. 24.* And accordingly death overtakes men in all possible variety of circumstances. For, as *Job* observes again, "one dieth in his full strength, being wholly at ease and quiet: his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never ceaseth with pleasure.—Yet they shall lie down alike in the dust, and the worms shall cover them. The worm shall feed sweetly upon them, and they shall be no more remember'd," *Job xxi. 23. xxiv. 20.*

Lastly, After death there is no returning again to this world. For, to cite the words of *Job* yet once more: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more," *Job vii. 9. 10.* Again, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Tho' the root thereof wax old in the earth, and the stock die in the ground; yet thro' the scent of water it will bud, and bring forth boughs like a plant: but man dieth and wasteth away; he lieth down, and riseth not till the heavens be no more," *Job xiv. 7, &c.* i. e. till he be raised again at the general consummation of all things. When the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

In such a beautiful and affecting variety of expression does the scripture represent to us the frailty and

instability of man's life, and the shortness and uncertainty of his continuance in this world; sufficient to abate our confidence in any thing here below: so that he may justly say to corruption, *thou art my father; and to the worm, thou art my mother, and my sister.* Job xvii. 14. *And verily every man at his best state, is altogether vanity,* Psal. xxxix. 5.

Since then in the midst of life we are in death, of whom may we seek for succour, but of thee, O Lord? Since man is such a feeble, uncertain and momentary creature; on whom may he rely for comfort or support, but on him that made him?

III. This is the last consideration in the text, and no other than a just consequence of the two foregoing: *Happy is he, that hath the God of Jacob for his help, and whose hope is in the Lord his God!* For, indeed, he only who gave us our being, can sustain and continue us in it: he only who endued us with an immortal soul, can effectually answer the desires and cravings of it, which are infinite. And if there be, as we have seen, no trust and confidence in man, we must needs look for it in God. Accordingly, *there* the scriptures frequently direct us to seek for it. "Trust ye in the Lord for ever, (says the Prophet *Isaiab*) for in the Lord *Jehovah* is everlasting strength," *Isa.* xxvi. 4. Again, *ch.* l. *ver.* 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God!"

But our Psalmist is the most frequent of any among the sacred writers, in inculcating this duty. "Wait thou on the Lord, and he shall strengthen thine heart; — *be*, who is the confidence of all the ends of the

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"the earth, and of them that are afar off upon the sea," *Psal. lxxv. 5.* "Commit thy way unto the Lord, trust in him, and he shall bring it to pass," *Psal. xxxvii. 5.* And, *Psal. xl.* he pronounces a *blessing* (in like manner as he does here in the text) upon such as trust in God, *Blessed is the man that maketh the Lord his trust!* And no wonder the Psalmist should so strongly recommend a duty, of which he was himself a most illustrious example. "Thou art my hope (says he) O Lord my God; thou art my trust even from my youth: by thee have I been holden up from the womb, *Psal. lxxi. 5, 6.*" Again, "The Lord is my portion, therefore will I hope in him. He is my strong habitation, whereunto I may continually resort. Thou hast promised to help me, for thou art my rock and my fortress," *Pf. lxxi. 3.* And once more, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever," *Psal lxxiii. 26.*

There is a standing security in God. He is at all times a never failing stay and support, an inexhaustible spring of consolation, a perpetual resort to flee unto, and consequently an everlasting ground for trust and confidence. Indeed, all the arguments that can possibly be devised for reliance upon any being, concur most signally and eminently in God; and we are forcibly encouraged to put our trust in him from all the same considerations, that dissuade us from trusting in man. Some of these the Psalmist enumerates in the verses immediately following the text, which I shall briefly lay before you. The

1st is *Power*: "Happy is he, whose hope is in the Lord his God," *who made heaven and earth, the sea, and all that is therein.* Man is a weak and impotent being, of small force and significancy; whose ability lies chiefly in doing hurt, but to do good he has

little power, and even less inclination: whereas God is almighty, he made heaven and earth; he is infinite in knowledge and power, able either to save or to destroy, and doeth whatsoever pleaseth him without limit or controul: and therefore he is a most sure foundation to rest and rely upon.

2dly, *Justice.* He executeth judgment for the oppressed, ver. 7. and the Lord loveth the righteous, but the way of the wicked he turneth upside down, ver. 8, 9. Man is frequently unjust and partial in his proceedings, he neither rewardeth nor punisheth aright, but often clears the guilty, and sometimes condemns the innocent: the good and virtuous are generally oppressed, while the wicked are encouraged in their wickedness. But God is righteous in all his ways, and holy in all his works, he loveth righteousness and justice; the works of his hands are verity and judgment, they stand fast for ever and ever, and are done in truth and equity.

3dly, *Faithfulness.* Who keepeth truth for ever, says our Psalmist, ver. 6. Nothing is more false and deceitful, more faithless and perfidious, than man. "The children of men are deceitful upon the weights; they trust in wrong and robbery, and give themselves unto vanity;" that is, unto falsehood.—But "God is not like man that he should lie; or the son of man that he should deceive: Hath he said, and shall he not do it? or hath he spoken, and shall he not bring it to pass? He keepeth covenant and promise for ever, and never faileth those who sincerely seek him."

4thly, *Mercy and goodness.* The Psalmist gives many instances of God's mercy and goodness throughout this whole psalm. The truth is, (as he speaks in another place) God is good to all, and his mercy is over all his works. The earth is full of the goodness of the Lord, as the waters cover the sea. Whereas nothing is more frequent

quent than for *men* to be envious and spiteful, injurious and oppressive, hard-hearted and unmerciful, revengeful and implacable; ready to resent every the least disgust, and very tenacious in their resentments.

Lastly, God is *eternal* and *unchangeable*, and therefore he is the only Being, on whom we can entirely and finally depend. For, whereas "*man* dieth, and wasteth away, he giveth up the ghost, and where is he? *Man* is like to vanity, his time passeth away as a shadow: his breath goeth forth, (that breath, which is in his nostrils) and he returneth to his earth," (the very same earth, from which he was originally taken, and into which he must again be resolved) and then "*all his thoughts*," all his high designs and boastful promises, *perish* and come to nought:— On the contrary, *God endureth for ever*; he is that *rock of ages*, which remaineth fixed and immoveable; the *beginning*, and *the end*, the *first*, and *the last*, of all Beings, the *same yesterday, to day, and for ever*. He can never fail *himself*, and therefore neither can he fail *those* who put their *trust* in him. From all which qualifications in God, the result is perfect *peace* and *assurance* to them that trust in him. "Thou wilt keep him in perfect *peace*, whose mind is stayed on thee, because he trusteth in thee," *Isa.* xxvi. 3. And *ch.* xxxiii. 16. "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him, his water shall be sure." Thus may we justly depend upon God as a sure stay and support, for the very same reasons, for which there is no dependence on *man*.

I have now gone thro' the several considerations, I proposed from the text; shewn you what that trust in man is, which the holy scriptures condemn and caution us against, for what reasons it is insufficient and unjustifiable, and why God alone is the true and proper object of our confidence.

And

And now, possibly, you may expect some farther and more particular application of this discourse to that *mournful occasion*, which first induced me to turn my thoughts to this subject, and which too sadly justifies the choice of it at this time. But I must not presume to go far in matters so much above my sphere, as the concerns of *Princes*; nor do I think my self qualified to be a competent judge of such things. Indeed, the *character of the QUEEN* is too well known, to need any illustration from me; as well as too great, to admit of it; and the grief and concern, which appears so visible in the generality of the nation, is an undoubted evidence how highly, and how justly she was esteem'd by all *disinterested* persons, and true lovers of their country.

The truth is, both her *public* and *private* life shew her to have been an extraordinary person, and excellently qualified for the high station she bore. — Of her great capacity for *business*, and application thereto, the considerable share she had in the *public administration*, is a sufficient testimony; so that I need say nothing more upon that head. — And in her *private* character she appears, if not greater and more illustrious, yet at least more amiable, and imitable by us. — A becoming *Majesty*, temper'd with great *courtesy* and condescension; a most *affable* and *winning* behaviour; a taste for *letters*, and generous regard for *learning* and learned men; the wise *æconomy* in her family, and the *singular* talent she was mistress of in the *education* of her children; her firm and *conscientious* attachment to the *Protestant* religion and interest, of which she gave a most shining and illustrious proof before her coming among us; a judicious, solid, and well temper'd *devotion*, equally distant from either superstition on the one hand, or a cold indifference on the other; above all, her *purity* of life and *sanctity* of manners, which truly demon-

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strated the power and efficacy of *religion* upon her heart and conscience: in fine, the admirable *sweetness* of her temper, her great *constancy* of mind, and steady command over her *passions*, for which, sure, she had most trying occasions, particularly the pains and agonies of her *last sickness*, which yet, I am well assur'd, she bore with uncommon *patience* and *magnanimity*, a most heroic *fortitude*, and truly Christian *resignation* to the will of God:— These are things, which, as they cannot but command the esteem and admiration of the *present*, so will they undoubtedly raise her name in the *future* generation. For *fame* is the life of Princes; and, next to a *good conscience*, the only compensation they ordinarily meet with for the numerous cares and *vexations* that attend a *crown*: and *posterity* seldom fails to do them that justice, which either the envy, or the prejudice, or some other prevailing iniquity of their *own times*, too often with-holds from them.

If I may be allow'd the mention of any more particulars, in *her* the KING hath the greatest loss imaginable: he hath lost the sharer of all his griefs (for *Princes* too have their griefs as much, nay even more, perhaps, than other men) he hath lost a dear and faithful partner in all his interests and concerns; in short, he hath lost one great support of his throne. Accordingly, both the singular tenderness he shewed the QUEEN during her whole sickness, and the inexpressible grief he is still under, speak his sense of this loss in a manner much more exquisite and affecting, than words can possibly do.

In *her* the ROYAL BRANCHES have lost a most tender and affectionate, and withal, a most discreet and prudent *Mother*; an excellent pattern for the formation of their manners, and direction of their whole conduct. And indeed the sense they have of this loss, renders them utterly inconsolable.

16 A SERMON on the Death, &c.

All her *servants* and *dependents*, (of which number her numerous *charities* had made many, beside those of her household) all these have lost a most gracious Mistress, and munificent Benefactor.

And as to the loss the PUBLICK hath sustain'd, that is so great, that no one, perhaps, can as yet ascertain the extent of it, because no one, I believe, can foresee all its *consequences*.

Let it be our endeavour then to alleviate this loss as much as possible, by making all the good use of it, that lies in our power; which is, to *profit by her EXAMPLE*. Let her Memory be ever dear and blessed among us. Let us be persuaded, *at least in this our day*, to lay aside our intemperate heats and animosities, and to join heartily in promoting the common interest, by all proper instances of duty to the KING, and love to our country. We should henceforward, methinks, *double* our regard for our Sovereign, and make that duty and affection, which before ran in a *divided* channel, unite now more strongly *in one*.

Above all, let it be our care to imitate the graces and virtues of the deceased QUEEN, to transfer into our own conduct whatever was most exemplary and proper for our imitation, in hers: and let us withal be admonish'd by such affecting instances of mortality, that neither the splendor of any thing that is great, nor the conceit of any thing that is good, withdraw our eyes from looking upon our selves as sinful dust and ashes, or tempt us to place our confidence in any thing here below, but to fix it *there*, where alone it can be answered, being made truly sensible of what the Psalmist here teaches us, that *happy is he, who hath the God of Jacob for his help, and whose hope is in the Lord his God.*



F. I. N. I. S.